# Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?" LUKE xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.—DAVID REED, EDITOR AND PROPRIETOR.

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## RELIGIOUS SELECTIONS.

PROF. STUART'S LETTER TO DR. CHANNING.

The number of the Unitarian Advocate, to which we briefly alluded last week, contains an able and spirited general notice of Professor Stuart's late letter to Dr. Channing. As there are, comparatively, but few of our readers who receive the Advocate, we venture to transfer the article to our columns. We give now the first half only. Its length obliges us to defer the remainder till next week.

COMPLAINTS OF ORTHODOXY.

A letter to William E. Channing, D. D. on the subject of Religious Liberty. By Moses Stuart, Professor of Sacred Literature in the Theological Seminary, Andover. Boston: 1830. pp. 52.

We have read this letter with a feeling of grief and disappointment. We have never been able, it is true, to discover in the writings of Professor Stuart, those marks of extraordinary candor, which some have been fond of attributing to him. But we had supposed, that he had some self-respect, and some regard to common decency. We have not been accustomed to expect from him that strain of coarse and vulgar declamation, but too common in some of the leading Orthodox publications of the day; and the present pamphlet, therefore, occasions us the more surprise and regret.

The letter is evidently designed to draw forth a reply from the individual to whom it is addressed; and did we think its intrinsic merits such as to require any notice from him, our present remarks would be spared. But we do not so deem of it. We regard it as a desperate attempt to prop up a sinking cause, and wipe off the stigma very justly fastened on the advocates for exclusion and uncharitableness.

We have no dread of its effects. In one respect, we think its publication augurs well. It shows that the class of Christians, whose sentiments, we suppose, the letter may be regarded as speaking, are beginning to feel, that a powerful reaction is taking place; that the current is strongly setting against a spirit of sectarian bigotry and intolerance, and unless they can prove, therefore, that their opinions and measures do not tend to uncharitableness and the destruction of all national freedom, their downfall is sure. This, we say, augurs well. It indicates a sound and healthful state of public sentiment. The advocates of a harsh and gloomy theology, have been made to feel the necessity of convincing the world, that their views and policy are not at war with the sweet charities of the gospel, not at war with nature and common sense.—This is precisely the crisis we have long wished to see. In this respect, however we may disapprove the spirit of the present publication, we hail its appearance with joy. We hail it as evidence, that the cause we have been long advocating, the cause of true liberality and catholicism, is gradually gaining strength. The prospect, in fact, never appeared more encouraging.

Professor Stuart, who wishes to be understood as uttering the feelings of the Orthodox generally of this Commonwealth, thinks that they have, as a body, grievous cause of complaint against the Unitarians, and especially Dr. Channing. They have been stigmatized, he asserts, as "conspirators," against the religious liberties of the community; in proof of which, he quotes several passages, from Dr. Channing's writings. Of the character of these passages, our readers will be able to form an opinion, from the following extracts.

"Is it said, that, in this country, where the rights of private judgment and of speaking and writing according to our convictions, are guaranteed with every solemnity by institutions and laws, religion can never degenerate into tyranny; that here its whole influence must conspire to the liberation and dignity of the mind? I answer, we discover little knowledge of human nature, if we ascribe to constitutions the power of charming to sleep the spirit of intolerance and exclusion. Almost every other bad passion may sooner be put to rest; and for this plain reason, that intolerance always shelters itself under the name and garb of religious zeal. Because we live in a country, where the gross, outward, visible chain is broken, we must not conclude that we are necessarily free. There are chains not made of iron, which eat more deeply into the soul. An espionage of bigotry may as effectually close our lips and chill our hearts, as an armed and hundred-eyed police. There are countless ways by which men in a free country may encroach on their neighbor's rights. In religion the instrument is ready made and always at hand. I refer to Opinion, combined and organized in sects, and swayed by the clergy. We say we have no Inquisition. But a sect, skilfully organized, trained to utter one cry, combined to cover with reproach whoever may differ from themselves, to drown the free expression of opinion by denunciations of heresy, and to strike terror into the multitude by joint and perpetual menace; such a sect is as perilous and palsying to the intellect as the Inquisition. It serves the minister as effectually as the sword. The present age is notoriously sectarian, and therefore hostile to liberty."—Election Sermon, pp. 27, 28.

Again Dr. Channing says:

"We do not deny, that our brethren have a right to form a judgment as to our Christian character. But we insist that we have a right to be judged by the fairest, the most approved, and the most settled rules, by which character can be tried; and when these are overlooked, and the most uncertain standard is applied, we are injured; and an assault on character, which rests on this ground, deserves no better name than defamation and persecution.

"I know that this suggestion of persecution, will be indignantly repelled by those, who deal most largely in denunciation. But persecution is a wrong or injury inflicted for opinions; and surely assaults on character fall under this definition. Some persons seem to think, that persecution consists in pursuing error with fire and sword; and that therefore it has ceased to exist, except in distempered imaginations, because no class of Christians among us is armed with these terrible weapons. But no. The form is changed, but the spirit lives. Persecution has given up its halter and fagot, but it breathes venom from its lips, and secretly blasts what it cannot openly destroy."—Channing's works, pp. 561, 562.

These and other passages of similar import, are adduced by Professor Stuart, as specimens of the language, in which Dr. Channing is accustomed to speak of the Orthodox; and they contain, as he thinks, a charge of open and foul "conspiracy," of "a settled design to invade the religious liberties of the community." "You have charged the Orthodox," says he, "with a settled, steadfast, unrelenting purpose to suppress all free inquiry respecting matters of religion." Again, "they are accused," he asserts, of "plotting against the dearest rights of all who have any respect for religion:" they are held up "to the world as combined to oppress and to enslave (in a religious respect) their fellow-citizens;" as "plotting to enclose the community in the toils of the Inquisition;" as being "dark and designing conspirators against the religious liberties of their country." To sum up all, he says, addressing Dr. Channing,

"You have given your name to the world as the author of accusations, that we are aiming to subvert and destroy the religious liberty of this Commonwealth; that we are combined to put down all free inquiry in matters of religion; that we are endeavoring, in secret and openly, to introduce an ecclesiastical tyranny worse than that of the Inquisition; that we are determined to raise up ecclesiastical Courts to try, condemn, and punish all whom we deem to be heretics; and thus to prevent all right of private judgment, and all freedom in respect to religious opinion."—Stuart's Letter, p. 37.

In such language, Professor Stuart describes the charges which, as he conceives, are brought against the Orthodox of this Commonwealth by Dr. Channing.

Now, with reference to this language, we beg leave to say, in the first place, that the representations which Dr. Channing has made of the spirit of Orthodoxy, are not, as Professor Stuart seems willing to have it supposed, confined to the exhibition it has made of itself in "Old" Massachusetts. He speaks of it in the form in which it has been manifested in this country generally, for the last fifteen or twenty years. But the Professor, we suppose, has substantial reasons for wishing to narrow the field of controversy.

In the next place, we would observe, that the author of the letter appears not exactly to understand Dr. Channing; or, at least, has not correctly represented him. The language of Dr. Channing, and of liberal Christians generally, was never meant to be taken in that broad and gross sense which the Professor seems to attribute to it. We say, seems, for we cannot suppose that he is in earnest. We think too well of his understanding for this. In his picture of Orthodox grievances, he has dealt very largely in exaggeration. He has written with his usual off hand warmth, and has employed some expressions, which, in his sober moments, we suppose he would contend, are not to be construed too rigorously. He talks of "conspiracies," and "plots," in which he would have it thought, that we accuse the Orthodox of having embarked, as it were, with *malice prepense*, and to this gross construction of the charge brought against them by Unitarians, the letter owes whatever plausibility it possesses. But Professor Stuart knows as well as we, that no such *direct, formal*, and wicked "plot," or "conspiracy," is meant to be charged on the Orthodox. We are not silly enough to imagine that they have come together, and said in so many words, "We will put down religious liberty; it is a bad thing, and the sooner we get rid of it, the better." We believe that they have no design now, whatever they once had, to erect a *formal* ecclesiastical judicatory, to settle controversies, and cut off offending members. It is too late in the day for this, and they know it. We seemed to be threatened with such a tribunal, several years ago, when an effort was made to introduce the Connecticut system of Consociations among us; but it was soon ascertained that the project was a vain one. There is much less encouragement for attempting such a measure now, than there was then; and the chiefs in the ranks of Orthodoxy know it.

We accuse them of no *direct, formal*, and malicious plot or conspiracy, in the gross sense of the term. We say only, that they are the advocates of a system of doctrines, which, pushed to its legitimate consequences, is unfriendly to Christian liberty; and in support of which, they resort, and have resorted, to language and acts, which tend to discourage the exercise of the understanding, and destroy all true and rational freedom. We say, that the spirit of their system is wholly exclusive; that all its tendencies are exclusive; that wherever it is acted upon, wherever its influences remain unobstructed, there the right of private judgment, there Christian liberty falls a sacrifice. Its influences, we know, are often counteracted by antagonist principles and feelings of our nature; but still the tendency, we maintain, is to promote tyranny and uncharitableness, and that it has promoted them just so far as it has been carried into operation; that by terror, by appeals to men's prejudices and passions, by a thousand methods of influencing the public mind, for the purpose of fastening upon it the distinguishing dogmas of Orthodoxy, multitudes have exercised the right of private judgment at the hazard of their worldly interests, their reputation and their peace.

This is our charge. Now with regard to the former part of it, which asserts that the doctrines of Orthodoxy are, in their nature and tendency, exclusive, we deem no argument necessary. It would be a mere waste of words, to go about to prove, that a system, which teaches us to regard a majority of our fellow men, as the enemies of goodness, outcasts and reprobate, being born "subject to God's wrath and curse," and doomed by the necessity of their nature, to endure never-ending torments in hell fire forever, while a few, arbitrarily selected from the corrupt mass, are regenerated and saved by a miraculous agency,—it would be a mere waste of words, to go about to prove that such a system can exert no gentle and kindly influences. So far as it produces any effect, it must nourish a spirit of pride, gloom, and moroseness. We say not that all who receive this system, cherish such a spirit; we cheerfully admit that there are a multitude of exceptions. But common sense, we think, fully bears us out in the assertion, that its tendency is to generate it; and that if it do not, in all cases, generate it, it is because its legitimate effects are neutralised by the principles of our moral constitution, and by those great truths of revelation, the influence of which is never wholly extinguished by the errors in combination with which they are received.

Further, we say that the manner in which the doctrines of Orthodoxy have, for some years past, been pressed on the attention of the public, that the whole system of Orthodox measures and influences, in fact, tends to uncharitableness; tends to repress a spirit of examination and research; tends to overawe meek inquirers; in a word, tends to enslave. We utter this charge in sober conviction. For the truth of it, we "make an appeal," with Professor Stuart, "to the public." The result of such an appeal, we are confident, will be in our favor, and we thank the Professor, therefore, for suggesting it. It is putting the matter on precisely the ground we wish.

The public, the sober and reflecting part of it, at least, we believe, has long been weary of the narrow, overbearing, and slanderous spirit of sectarian Orthodoxy. The gross denunciations uttered against men of liberal sentiments, and the arts which have been resorted to for the purpose of *putting down* such sentiments, have produced a feeling of wide and deep disgust. This feeling has been expressed in various ways, much to the annoyance and grief, no doubt, of the exclusionists. But we are not aware that they have been harshly dealt with. The complaints of Professor Stuart, that they have been treated with "unexampled severity," that they are "oppressed and abused," will be heard, we believe, with no slight degree of astonishment. True, they have met frowns and rebukes; but if any one thinks that the public has been unjust to them, that it has without reason, regarded them as the abettors of a system, at war with religious liberty and public peace, we would request such an one to examine their history for a short period back, and especially to read their publications.

We will say nothing now of the Ecclesiastical Consociations of a sister state, alluded to above, on the spirit of which the expulsion of Mr. Abbot from Coventry, Connecticut, for what was deemed an error of opinion, furnishes a sufficient comment; nor of the attempt seriously made, but fortunately defeated by the good sense of the community, to entail on Massachusetts the curse of a similar system. We will pass over Dr. Ely's project to organize what he calls a "Christian," that is, a Calvinistic, "party in politics," which should, within a few years, "bring millions of electors into the field." And we will not insist on the exclusive policy pursued, of late, by a majority of the convention of Congregational Ministers of Massachusetts, and the defence of that policy by a writer in the "Spirit of the Pilgrims," who at last, arrives at the conclusion, St. Paul to the contrary notwithstanding, that "faith" is greater than "charity." Nor will we press the case of the American Temperance Society, of the exclusive and sectarian character of which, some curious developements were made before our Legislature during the session of last winter. We will, for the present, pass over these and other items of evidence, and advert to the ordinary and every day influences of Orthodoxy. [*To be concluded.*]

THE GRAVE.

We cannot give the author of the subjoined article, as it is inserted merely as a selection, without particular credit in the paper from which we quote it.

Who has not thought of the dark and gloomy abode of death—the sepulchre alike of the proud king and humble cottager, along whose brow the cares and labors of years have scattered many a furrow—and whose only hope in the care and turmoil of "life's bleak waste," is the blessed assurance, perchance, of a happy immortality?—There is something in the silent precincts of the "narrow house," where all the undisturbed lie together—the mighty and the noble in state, magnificent in their ruin, and the one above whose silent breast and mouldering form no storied monument tells how he ended his existence:—There is something, I say, in all this, which could bow the mighty to the earth, and cause the humble slave to walk with a proud heart, and kindle the eye before him who hates him. This is a common place theme—but the mind of man reverts often to it against his will. There is nothing which gives such blunt to the distinctions of earth; which by reflection will subdue every cause of envy, as this simple and all important theme. Look at the mighty of old;—the philosophers and statesmen of years gone by! Where are they? How many forgotten? Their deeds are slumbering in the damp of oblivion;—the wave of time hath swept even their historians into the boundless sea of eternity—the fallen wall conceals their sepulchres in the lonely ashes of their forefathers—and the night winds sigh among their ruins, where once the song of joy and the burst of gladness stole forth from the heart of glee; and the lustre of many an eye is shrouded in the deep grave's night which kindled with love and looked abroad on the varied scenes of nature with admiration and delight. Alas! the pride of man has gone down with him into the dust! it withers when the lamp of this transient existence flickers into the long slumbering of the tomb! Where are they who sounded the clarion of war along the plains of Thessaly, the mount of Marathon, and of "Samose rocky Isle." the trumpet's voice hath died upon the breeze—the thunders which it aroused have gone to rest—the castles, which have been subdued and won, on whose walls the spear glittered and the cannon pealed, have tumbled into dust; the ivy lingers about the decaying turrets; the raven builds her nest in the casement, aad sends upon the air of midnight her desolating wailings—the owl hoots where the song was heard—and man, proud man, who once fought and won—he who reared the structure,—

"Sleeps where all must sleep."

His memory is not in the bosom of the guide who conducts the traveller along the shadowy magnificence of other ages, and he is forgotten! Should not these things, the mutability of earthly grandeur, pour in the soul deep and fastening preparations for the great and last change, when a long and dreamless slumber falls upon man? When the nauseous earthworm preys alike upon the hero and the cottager, in that narrow house, where

"Life's idle throbbings cease,
And pain is lulled to rest?"

"Why," says Ossian, "shouldst thou build thy hall, son of the winged days? Thou lookest from the towers to-day; yet a few years and the blast of the desert comes; it howls in the empty court, and it whistles around thy half worn shield!" Then why should man look forth, as he fondly hopes, upon the suny future, with the eye of fancy, and lay up the golden visions, which have passed like the sunbeam in his pilgrimage, in the hope of brighter ones yet to come, when to-morrow may roll on his coffin, and above his quiet rest the sepulchral yew tremble in the wind? Alas! if there is aught on earth which should subdue pride; which should make men feel that "the rich and the poor meet together, and the Lord is the maker of them all," it is the grave! It is there resentment dies; revenge and ambition are satiated: It is there, above their urn of sorrow, man must learn, that

"Life is a torrid day,
Parch'd by the wind and sun;
And death the calm, cool night,
When the weary day is done!"

PRACTICAL INFIDELITY.

The following extracts are from the late tract of the American Unitarian Association, entitled "Practical Infidelity briefly considered, in reference to the present times,"—from which we gave some quotations last week.

How shall the progress of infidelity be stayed? The task is difficult, formidable, but, as we trust in heaven, it may be accomplished. If God be for us, who shall be against us? If our religion is founded upon the rock of ages, the gates of hell shall not prevail against it. I answer then, summarily, that where infidelity is the associate of vice, you must convert the sinner from the error of his ways and you will find that the disposition to lead a better life will be followed by the disposition to embrace a better faith. To shew the folly, guilt, and misery of sin, and the reasonableness and bliss of virtue; to shew the parental benevolence, the infinite wisdom, and the righteous retributions of the divine government, and in this connexion, the sinner's doom, the sinner's duty, and the sinner's hope, I know of no better, I know of no other means than Unitarian Christianity.

Where infidelity, or the profession of it, is not directly the result of vice in the individual, it is attributable to thoughtlessness, to prejudice, to ignorance, or to mistaken views of Christianity. For all cases of this sort,—and they are numerous as well as various,—the means already employed for the promotion of Unitarian views, propose a remedy. It is by renewed and unwearied exertions through the medium of the *pulpit* and the *press*, by exhibiting the religion of Jesus in its primitive simplicity, by shewing its consonance to human reason, its benign influence upon human character, its adaptation to man's weakness and wants, to his highes powers and his tenderest feelings; it is by presenting in close connexion the theory and practice of the religion as illustrated in the precepts and character of Jesus—it is by challenging an inquiry into its evidences, and by inviting a minute and thorough investigation of its claims—it is by shewing unreservedly that this religion is not to be confounded with the traditions, and mysteries, and absurdities, with which ecclesiastics have sought to corrupt its text, and to pervert its meaning, but that, tested by its proper merits, it is a system of truth unmixed with error,—a code of morals, simple, comprehensive, and complete—conveying the clearest views of the existence, character, and government of God, and of the condition, duty, and destiny of man.

In my humble judgment, an intelligent and honest man may well be pardoned for doubting, aye, and for rejecting most of the religious creeds, which Papists and Protestants have sought to enforce with all the power of Church and State, as the true faith of Christians; for he will find it hard to pursuade himself that any religion can be from God, which does violence to all natural sentiments of truth and virtue. In my judgment, too, an ingenuous heathen may be pardoned for mistaking the character of Christianity, who infers its spirit from the controversies of contending sects, and its morality from the notorious vices of private Christians, and the heinous profligacy of Christian nations. I think it, further, by no means astonishing that infidelity should have made, and should be making, the progress which I have attempted to describe, when, in addition to other causes, Christianity has been presented in so many garbled forms, with such repulsive features, so loaded with false terrors, glaring misconceptions, and manifest contradictions. Thus perverted and abused, it is no wonder that it should have signally failed to produce a conviction of its authenticity, that it should have implanted, instead of eradicating error, and should have produced disgust, instead of inspiring respect.

May we not trust that it is reserved to Unitarians, profiting by the errors of their predecessors, to recover to Christianity the character and influence to which it is entitled? In this great cause, by the faithful use of our simple means, may it not be our good fortune to become eminently useful? By our preachers and our tracts, we may reach every man in the community who is disposed to inquire the reason of our faith and the object of our exertions. Let our views of religion, then, be widely diffused; and while we lament the tendency of other systems to perpetuate error, to nourish bigotry and to drive men to scepticism, let us congratulate ourselves that there is nothing in Unitarianism to impede the progress and diffusion of truth, but that its principles recognise the right of private judgment, and inculcate the duty of free inquiry, and that, especially, in its various conflicts with infidelity, it has never yielded a single argument, nor lost a single proselyte.

With all the efforts to explain and publish it, Unitarianism is as yet strangely misunderstood. Its enemies, whether orthodox Christians or avowed infidels, are indefatigable in their various efforts to misrepresent it; and its friends, I must be permitted to think, have never yet done it justice. I complain particularly of laymen, who are not in general sufficiently prepared to vindicate the religion which they have embraced from the aspersions, with which ignorance and malevolence delight to assail it in the common intercourse of society—upon the very occasions where a simple and rational statement of its objects and doctrines might prevent much misapprehension, stifle many a sarcasm, and solve doubts which are but too prevalent in honest minds. I complain still more of Unitarian laymen, that there is such a sad deficiency of pratical adherence to the moral precepts, to which we attach so much importance in estimating the peculiar value of our principles, and the influence of which might well be expected to be conspicuously displayed in our characters and lives. It is true that many Unitarians make but little use of their religion except in the formation of their opinions; and there are those, I fear, who value it for this purpose only so far as it enables them to divest their minds of the influence of the uncomfortable doctrines of orthodoxy, and who disregard the obligations which are implied in the very act of substituting the precepts of plain duty for the subtleties of a blind faith. Let Unitarianism, in its ordinary acceptation, be stripped of all connexion with the tradition, the cant, and the ecclesiastical frauds, so abhorrent to the reason of any honest man, that have but too often had the effect to render religion ridiculous and contemptible—let its simple and solemn truths be familiarly urged in the simple and solemn manner that alone can do justice to their character—let it be shown that here is no imposture, no priestcraft, no idolatry, but only stubborn facts, and glorious truths, and immortal hopes, and blessed promises—let it be shown, still further, *by living examples*, that Unitarianism is efficacious to produce the strictest virtue, a temperate but constant cheerfulness, a devotion to duty which disregards temporary expedients, which is faithful to all the offices of private and social life, which conciliates universal respect;—I say, let Unitarianism be thus understood and practised, and honest and

candid minds will not fail to honor and embrace it. It will appear that its objects are the highest to which the human intellect can aspire, that its means are adapted to the circumstances of the human condition—that to disbelieve its truths, is to disregard the first dictates of the understanding, and to violate its precepts is to revolt against the best feelings of the heart.

## ORIGINAL MISCELLANY.

[For the Christian Register.]

### DIVINE GOODNESS A MOTIVE TO RELIGIOUS TRUST.

The character of God is suited to awaken and sustain an affectionate trust. Were we taught to behold at the head of creation a being of *wisdom* and *power* alone, we might be filled with *terror*, or at best with a solemn *awe*. But these perfections a nobler and brighter perfection directs—his infinite and ceaseless goodness. Read the wide spread volume of nature or listen to the voice of his revelation. It is not in uncontrolled and fearful power, nor in venerable wisdom, nor in awful purity that we are most often called to contemplate the divine character. It is in amiable ever-watchful, ever-active, unchangeable benevolence. There is no attribute in God which renders the *exercise of goodness* precarious and uncertain;—none which demands a separate and peculiar glory—and can only be illustrated by withholding or diminishing the issues of his loving kindness. In this perfection *all* unite; to this end all his goodness over his creatures tends. How ungrateful then are we when we refuse to look up to him with a cheerful and affectionate confidence? Why are all these assurances given of his goodness—these solemn declarations of his regard and care—these numberless promises of mercy and of grace but to quiet all apprehension, to awaken us to cheerful hope and to lead us to cast all our care upon him—assured that he careth for us.

But God has not left himself without witness upon earth. Consider the indications of his goodness which meet you at every step. In the *whole* works of God you can find nothing *designed* to produce evil, which causes unnecessary suffering. True there are circumstances which at times *produce* suffering; but these are all *designed* to guard us from greater evil, to effect final good; to be at once the punishment and the remedy of our folly, indiscretion and sin.

Think first of the *structure of your bodies*—how fearfully, wonderfully and mercifully they are made. In all their complicated machinery, there is no part which has not its beneficial use. The least nerve and muscle is adapted to an end; every want we feel finds its means of supply; nothing of all, is fitted to produce only pain; and all is exactly fitted to our security, convenience and pleasure.

But he hath not alone given the frame of our bodies, for his own immediate agency continually sustains them. Our bodily life and strength, and powers depend not on *our own efforts*, but on *involuntary motions*, which we could *never communicate* and *over which we have no control*.—It is God's hand which contracts and expands the *heart*, impels the life blood through every vein, heaves the lungs, converts food into nourishment, and elements of death into strength and life. It is *his* care that sheds sleep on our wearied frames, watches over us when opposed and defenceless, and restores the waste of our spirits and our powers,—and from exhaustion and helplessness, renews again our vigor, activity and cheerfulness. And does this ceaseless protection demand no return of confidence and trust? Will he *neglect* those to whom so much wisdom and so much goodness are every moment exercised? Shall all this awaken only neglect and suspicion? Shall we not cast all our care upon God when he *constantly* careth so much for us? N. C. S.

[For the Christian Register.]

### BOSTON SCHOOLS.

Mr. Editor,—Much talk has been made about recent changes in our public schools, and the opinion has been loudly maintained that the committee had fallen into the common error of calling innovation improvement.

It has been said that the Boston phrenzy for new notions and fresh experiments had extended to that which should be settled and immutable, the education of the young.

That there has been a mistake made in frequently changing the subordinate means of instruction, books, &c. we may not doubt. But in the recent change of our school government we see much to hope, and nothing to fear. It is a notorious fact that the system of instruction there pursued was not only exploded abroad like our way of making country roads, but was even discontinued at home amongst ourselves in all places of education, except our common schools. The object, then of the committee was not innovation, but consistency. Not to make experiments or test theories, but to continue in a part where it was most needed a system already used with success in high places of learning.

The time has passed, when the names of things and not things themselves, the signs of thought, and not habits of thinking, the discipline of the recollecting and not the reflective faculties were the end and aim of tuition. And we think it high time to look about us and reform, when children are handled as if their minds were absorbed in the single faculty of memory, a faculty whose comparative power has been greatly over-rated in children.

We hope then, that any inconveniences that individuals may at first experience from the change, will be patiently borne till opportunity has been had for a full and fair test of the advantages, which our most intelligent and observing citizens are confidently persuaded will result from the new arrangement. The best good of the children, and through them, the reputation and best happiness of our community as a whole, has I believe been honestly sought in the plan now adopted X.


# CHRISTIAN REGISTER.

BOSTON, SEPTEMBER 11, 1830.


### THEATRES.

The Tremont Theatre in this city has been licensed for eight months, by the Board of Aldermen, on application of Richard Russell. The license fee was $500; and bonds were required that the Theatre should not be opened on Saturday or Sunday evenings.

A correspondent,—who manifests a truly commendable solicitude for those of our youth who frequent the theatre, and who are exposed to the temptations usually connected with these corrupting places of resort,—inquires of us whether, in the improvements that are said to have taken place at this theatre—whether "the moral *filth* and *stains* which disgraced it last season have been removed from the secret and by-parts of the building. Whether there are not now the same places for resort of the most vicious—places adapted to entice and ruin the innocent?"—"Have the fathers of the town," he inquires, "been faithful to their duty in the restriction of *bar-rooms* and of *private rooms* for riot and dissipation?"

To these inquiries we can make no reply, beyond what is stated by the manager, that —"the Saloons and Bars have been altered and decorated in a manner that, it is presumed, will give general satisfaction."

We have no disposition to undervalue the efforts of the manager for reformation. We certainly wish well to all sincere attempts at *thorough reform* in our theatres, and will applaud and honor the men who make them.—At the same time we acknowledge we have but little faith in the real success of any efforts of this kind, so long as the theatres are not under the permanent and active control of the proprietors; and men too, who regard them in another light than that of a money making concern; men who will prevent them from becoming stationary or retrograde by their perpetual changes from the hands of one manager to another, as caprice or interest may dictate. While things remain thus, we cannot but regard all that may be said and done on this subject as only temporary expedients to sustain a bad cause, and to arrest the current of feeling that is setting against the theatre for its licentiousness and corrupting influence. The tendency of the theatre, in this, as well as in older countries, has been perpetually downward, amid perpetual pretences about reformation and improvement.

If it is intended that the theatre—we speak of the theatre generally—shall be indeed reformed, so that innocence and purity may resort thither without contamination, then first, let our men of high literary eminence and moral worth be brought to exert an influence for and upon these institutions, by reforming, purifying and elevating the Drama. And secondly, let our Actors and Actresses—what shall we say of them? * * * * * * * * There may be some worthy persons in this profession. But where are the Actors, where are the Actresses suited to understand and sustain a drama of the high and pure character we have supposed? Who does not feel and know, that with few, *very* few exceptions, we must, for this high purpose, have an entirely new race? Who is there that hopes, or can hope, or even dream that such a change will ever take place?

We say then, unless the theatre is to be thoroughly reformed, and elevated to an exemplary purity in the character both of its plays and actors, then let us hear nothing about reformation. The more of temporary, half-reformation the worse. It only tends to prolong the existence of the evil. If it is not to be thoroughly reformed, if it is to sustain anything like its past character among us—then let it alone—let it wax worse and worse—the faster the better, for the public—that it may the sooner perish in its own rottenness.

### RETAILING LICENSES.

A disposition is prevailing to curtail the vending of spirituous liquors. Almost every paper, that comes to us, contains accounts of new and successful efforts in this good undertaking, in various parts of the country.—We believe we have before stated, that in Plymouth county the Commissioners have refused to grant any licenses for retailing.—Only innholders were licensed. The success of the commissioners, in the stand taken by them, should operate with all men engaged in reasonable measures of moral reform, as a lesson of encouragement to persevere, though assailed at first by the abuse of the interested and passionate. Whoever should have predicted, even five years ago, that the commissioners of any of our counties, would, in that period refuse all retailing licenses, would have been considered a mad man; and it would probably have been predicted, on the other hand, that in such an event, the commissioners would immediately have been mobbed for their audacity. We consider the fact that the commissioners of that county are sustained by the people in this "bold good deed," as a high token of the intelligence, self-denial and moral worth of the mass of the inhabitants of the Old Colony;—that they are indeed worthy of their renowned sires.

We hope the noble example thus set us will be extensively followed throughout the State. It is a subject of congratulation that so much progress has already been made among our respectable citizens in banishing from among us the practices which foster the disgusting vice of intemperance. None can deny however that there is still room for much improvement in this respect A great improvement is undoubtedly in progress among the middling and upper classes of society in our city, whilst, at the same time, the character and happiness of the poor, on this point, seem to be almost entirely overlooked and neglected.

We have no hesitation in saying,—though it may perhaps expose us to the imputation of a pert and cavilling spirit,—that, in our opinion, those who have the regulation of our licenses are far from being sensible of the amount of evil and suffering to which they are accessary, by the *enormous* and *unnecessary* extension of the privilege of retailing spirituous liquors. If they were so, we should feel morally sure of a speedy remedy of these evils. It seems to us vain to pretend that the extent of the evils is known or realized. We would not intimate that it is greater than in other cities, or even as great as in some It is enough that there are gross and palpable delinquencies and sufferings staring us in the face, which grow out of extensive licenses, and which are not prevented, when with proper attention and energy it is believed they might be, without any danger of public commotion.

### UNITARIANISM THE FOE OF INFIDELITY.

On our first page will be found an extract, from one of the tracts of the A. U. A. entitled, "Practical Infidelity, briefly considered, in reference to the present times." It is purely accidental that we have so long omitted to urge on the attention of our readers this valuable number of the Society's publications.

By the extract given from the same tract last week, our readers will perceive with what fearlessness and ability the author exposes and animadverts on one of the most crying evils of our times. In the further extracts which we have given this week, we are pointed to the remedy of these evils.—That remedy is the diffusion, and rigid practical observance of the principles of Unitarian Christianity; a religion in accordance with all the natural sentiments of truth and virtue, entertained by mankind. A religion which honors the Divine Being, by a full exhibition of his paternal character; and which encourages human obedience by addressing itself principally to our reason and affections.

### SUNDAY NEWSPAPERS.

A Sunday Newspaper has been established at New-York. In London, such papers are common. We regret to see them introduced here, as their tendency evidently is to lessen the general regard for the Sabbath. Nor do we perceive why the objects of such a paper may not be as well accomplished by a publication of Saturday evening, as of Sunday morning. The instances will be rare, in which any important news would be lost by such an arrangement, and one of the prominent evils—that of delivering the papers on Sunday, would be avoided.

### PROFESSOR STUART'S LETTER.

On our first page we have an extract from an article in the Unitarian Advocate, in which notice is taken of Professor Stuart's Letter to Dr. Channing. The remaining part will be given in our next. From the *wincing*, manifested in a brief notice of this article, in the last number of the Recorder, we conclude that some of its arguments and proofs have *struck home*.

*Christian Examiner.* Our readers are referred to our advertising columns for a list of the contents of the number for September, which is just published. This number exceeds the usual size by 24 pages.

*** The large space occupied in our columns this week by foreign news prevents our giving the usual amount of smaller items of intelligence. Among other things deferred, is an account of the literary exercises at Bowdoin, Williams and Providence Colleges.

Perhaps some additional interest may be given to the news from France, by a reference to the article respecting the city of Paris, on our last page.

## RELIGIOUS INTELLIGENCE.

### BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

The Anniversary of this Institution was held in London, June 2d. Public religious services were attended in the morning, at the Unitarian Chapel, South Place, Finsbury, and an appropriate discourse was delivered by Rev. J. J. Tayler, of Manchester, from Ephes. ii. 17, 18. The Monthly Repository, from which we compile this account, says, "A discourse more appropriate to the occasion, more thoroughly imbued with the spirit of the gospel, or more admirably adapted to promote the great objects to advance which we associate ourselves together, of free inquiry, religious knowledge, a rational faith, pure devotion, and universal benevolence, we never remember to have heard."

The following hymn, written for the occasion by Dr. Bowring, was sung after the sermon.

"Now let the light which blazed of erst
Round Sinai's consecrated hill,
On all the expectant nations burst,
And all the expanse of darkness fill.

Now let the light which Jordan's stream
Saw hovering o'er the Saviour's head,
On all earth's scatter'd children beam,
Thro' earth's remotest regions spread.

Truth's glorious triumphs are begun,
The upward gospel-path is trod;
There walks the meek, the lowly one,
Led by the Almighty hand of God.

We join the heaven-directed throng;
The Saviour's splendid victory share;
And echo back that choral song
Whose strains eternity shall hear."

The meeting for the transaction of business was held in the chapel on the same evening. A short address was first made to the meeting by Mr. Rutt, the chairman, in regard to the objects of the Association, and the spirit in which he trusted the business would be transacted. The Treasurer's Report was then read by Mr. Hornby. The expenditure, during the year, appears to have been £1300, (about $5770.) The receipts were somewhat short of this sum. The Treasurer's Report having been approved, Rev. B. Mardon read the Report of the Committee. Only a very imperfect sketch of this is given in the Repository. Particular efforts had been made by the Home Missionary department to effect the settlement of able and efficient preachers in Edinburgh and Dundee. And considerable progress had been made in other places in gathering and strengthening societies of Unitarian Worshippers. In the Book department, it appeared that during the year works to the number of 9048 copies had been distributed. Progress had been made toward the formation of Vestry Libraries. Among other interesting circumstances mentioned in the Foreign Report, was that of the distribution of Unitarian Tracts in the South of Europe, by means of individual converts in stations favorable for that purpose. Favorable notice was also taken of the encouraging state of things in America and Ireland.

The acceptance of the Report was moved by Mr. Young, who urged the importance of those parts of the Report which referred to the home missions.

Rev. Mr. Madge submitted a resolution expressing satisfaction in the connexion formed between the Unitarians of England and Ireland. We quote the following remarks.

"Ireland presents at this time circumstances of peculiar interest, and a most encouraging prospect to the Unitarians. It is well known that the people there have lately obtained religious liberty.—By the wise policy of the government they have been rescued from their degradation, and the subjection under which they long suffered. Coincident with this, the Presbyterians of Ireland have broken silence on the subject of the Divine Unity, and have associated together expressly for the purpose of promoting Unitarianism. And they can now go forth, and with a good grace can say to the people of Ireland, 'We, who for years have been struggling for your rights, now offer you still greater freedom—the freedom of truth;—a still nobler emancipation—emancipation from the burthen of superstition and the bondage of the priest.'"

Rev. J. S. Porter addressed the meeting on the same subject, and stated some facts of a highly encouraging nature, in regard to the progress of Unitarianism in Ireland. "I would congratulate the meeting," says he, "on the exertions made by the friends of truth and the advocates of liberal principles of church government in that country. A Unitarian Christian Association has been set on foot. In this first step a great deal has been gained. The task has fallen into good hands; and I am sure the persons who have undertaken this good work, will devote to it the best efforts of the zeal, learning, and talent, which they so eminently possess." At the close of his remarks Mr. Porter paid an eloquent tribute to the noble spirit and character of the "Remonstrant Synod of Ulster;" a passage with which we intend to gratify our readers on a future occasion.

These gentleman were followed by Rev. J. Yates, who referred to the state of things on the continent of Europe, particularly in Transylvania, Germany and France; in all which places there was good evidence that truth is gradually gaining the ascendency. Rev. Mr. Wood bore testimony to the same in regard to France. Rev. Dr. Rees, and Mr. Hardy, addressed the meeting on the subject of the efforts that have been made and are making in India, and spoke particularly of the indefatigable and very successful labors of William Roberts at Madras.

Rev. W. J. Fox spoke next, and submitted a resolution in regard to the Unitarians of the United States. From this eloquent speech we gave some extracts in our last paper. The meeting was also addressed by Dr. Bowring and several other gentlemen on subjects relating principally to the particular interests and engagements of the Association, and hence not of a nature so generally interesting. Among these closing topics of remark, was the then proposed second meeting of the Association at Manchester, which has since taken place, and of the agreeable character and effects of which we have already given some account.

The following gentlemen were elected officers for the ensuing year.

*Treasurer*—T. Hornby, Esq.
*Secretary*—Rev. W. J. Fox.
*Foreign Secretary*—Dr. Bowring.
*Book Secretary*—Rev. B. Mardon.
*Solicitor*—Edgar Taylor, Esq.
*Deputy-Secretary and Collector*—Mr. Horwood.

*Society for propagating the Gospel.* This Society was established in England more than a century ago. Its funds are principally devoted to the support of foreign missionaries. Its receipts during the past year were $184,680.

## SUMMARY.

### CENTENNIAL CELEBRATION.

The two hundredth anniversary of the settlement of Boston, will be celebrated in this city on Friday, the 17th inst. by a public procession, Address and Poem.

We understand that the city government will meet at 8 o'clock A. M. in the Old State House, formally to appropriate the building to its new use. It will thence forward be called the City Hall.

The grand procession will be formed at nine o'clock, at the new State House, and will move through the streets mentioned below, to the Old South Church, where an Address will be delivered by the Hon. Josiah Quincy, President of Harvard College, and a Poem by Charles Sprague, Esq.

It is expected that a musical band will perform on the Common during the afternoon, and that there will be a display of fireworks in the evening.

### ORDER,

*Established by the Committee of Arrangements, for the Celebration of the Second Centennial Anniversary of the Settlement of Boston, on the 17th of September current.*

1. That the day be announced by a Salute of One Hundred guns, at sunrise; and that the Company of Sea Fencibles be requested to fire the salute.

2. That the Citizens, and all who intend to join in the Procession, be requested to assemble in the State House, *precisely* at 9 o'clock, on said day; and that the Officers of the Army, Navy and Militia, be invited to appear in full uniform.

3. That the Procession be formed in the order which follows, under the direction of Gen. William Sullivan, assisted by his Aids, and Assistant Marshals.

### ORDER OF PROCESSION,

*For Friday, the 17th of September*, 1830.

Military Escort,
By the Ancient and Honorable Artillery Company.
Aids. Chief Marshal. Aids.
Assistant Marshal.
Committee of Arrangements.
Assistant Marshal. Mayor. Assistant Marshal.
Orator and Poet.
Chaplain.
Aldermen.
Assistant Marshal. { President of the Common Council. } Assistant Marshal.
Members of the Common Council.
City Clerk and Assistant City Clerk.
Assistant Marshal.
Sheriff of Suffolk.
His Excellency the Governor and Staff.
His Honor the Lieut. Governor and Members of the Council.
Senators and Representatives of Massachusetts, and other States, in Congress.
President of the Senate, and Speaker of the House of Representatives.
Senators of the State and Representatives of Boston.
Secretary, and Treasurer of the State, and Adjutant General.
The Honorable John Quincy Adams, and citizens who have been Senators and Representatives in Congress, and citizens who have been Councillors and Senators of the State of Massachusetts.
Assistant Marshal.
United States Marshal.
Judges of the United States Courts.
Judges of the Supreme Judicial, Common Pleas, Municipal, Probate, and Police Courts.
Attorney General, and Solicitor General. District and County Attornies.
Clerks of the U. States, Supreme Judicial, Common Pleas, Municipal, and Police Courts.
Assistant Marshal.
Invited Strangers.
President and Corporation, and Professors, and Tutors of Harvard University.
Clergy of all Denominations.
United States Collector, Naval Officer, and Surveyor.
Assistant Marshal.
Overseers of the Poor, and Directors of the House of Industry.
School Committee, and Committee of Primary Schools.
City Treasurer, Auditor, and Marshal.
Assistant Marshal.
American Academy of Arts and Sciences.
Pilgrim Society.
Historical Society, and President of Essex Historical Society.
Antiquarian Society.
Officers and Members of the Cincinnati.
Bar of Suffolk.
Boston Medical Association.
Resident and Consulting Physicians.
Marine Society.
Massachusetts Charitable Mechanic Association.
Assistant Marshal.
Wardens, Clerks, and Inspectors of Wards.
Assessors, and Assistant Assesors.
Chief Engineer of the Fire Department.
Engineers, Foremen of Engines, and of the Hook and Ladder and Fire Companies.
Land Commissioner, Surveyor General of Lumber, Clerk of the Market, and Superintendent of Streets.
Superintendent of Cemeteries.
City Wharfinger.
Assistant Marshal.
Officers of the Navy and Army of the U. States.
Officers of the Militia.
Military Companies in uniform, without arms.
Assistant Marshal, Assistant Marshal.
Citizens of Boston and of the neighboring Towns.
Assistant Marshal. Assistant Marshal.

4. That the procession move at half past 9 o'clock, down Beacon-street, across the Common to Tremont-street; thence Northeastwardly through Tremont-street, down Court-street, and State-street, and countermarching in State-street, through Washington-street, to the Old South Church.

5. That places in the Church be assigned, and labelled, for the several parts of the procession, as far as may be practicable.

6. That the Mayor request, that the Flags of the Shipping be hoisted at Sunrise.

7. That another procession of the Subscribers to the Dinner, and Invited Guests, be formed, fifteen minutes after the close of the exercises in the Church, to proceed thence to Fanueil Hall.*

8. That there be a discharge of Rockets from the Common, during the Evening.

9. That the Mayor invite the above named Societies, and Individuals, to attend the Celebration.

10. That from and after eight o'clock in the morning of the 17th of September, Beacon-street, throughout its whole extent, and the whole of Park-street, be cleared and kept clear, of and from all coaches, chaises, carts, wagons, trucks, and every description of wheel carriages, and horses, until after the procession shall have left these Streets. This measure is indispensable, as well for the moving of the procession, as to prevent injury to the Citizens.

11. That no wheel carriages of any description, or horses, be permitted to be in any of the Streets, through which the procession is moving; and that prompt measures be taken to remove all carriages found therein.

12. That a sufficient number of Constables be commissioned for the Day, to be put under the Orders of the Chief Marshal.

13. That the Mayor invite the Masters of the several Schools, to conduct their pupils to a place to be assigned for them on the Common, where they will be formed into two lines, through which the procession will pass.

14. That the Chief Marshal be empowered to make and publish any orders which he may deem expedient to carry the foregoing arrangements into effect.

15. That the arrangements here recommended be published in the several papers.

By order of the Committee of Arrangements.
Washington P. Gragg, *Secretary.*

* Invitations to the Dinner are not to be given to any citizens, whether official or private characters, resident in the City.

### REVOLUTION IN FRANCE.

We gave in our last, a brief statement of a report of a Revolution in France. Extraordinary as was that report, it appears to have been substantially true. We have quoted from the accounts received, such details as our limits would permit. The first part of this summary of facts was condensed arranged and for the New-York Observer, and is preceeded in that paper by the following remarks.

By the arrival of the Hibernia, London papers have been received to August 3d. They bring accounts of surprisingly sudden, bloody and complete revolution in France—of the flight of the King and his Ministers from Paris—and the formation of a new government under the duke of Orleans. The late election resulted, as our readers know, in the return of an overwhelming majority of liberals to the Chamber of Deputies. The King and his Ministers, instead of yielding to this expression of the popular will resolved to brave it, and relying on the army, issued ordinances restricting the liberty of the press, disfranchising the great body of the electors, and ordering a new election. These insane proceedings roused the indignation of the French people, and led to the bloody scenes which we record below. We narrate the events in the order of their occurrence.

*Monday, July* 26. The King with a boldness and insanity unparalleled in the annals of the world, issued three ordinances, which appeared in the Moniteur of this date. By the first ordinance, which bears, as usual, the royal signature, and is countersigned by all his ministers, the liberty of the press is suspended, whilst the suspension is marked by unccustomed rigor. By the second ordinance, which is only countersigned by Count Peyronnet, as Minister of the Interior, the Chamber of Deputies is dissolved. By a third ordinance, to which, in like manner, the counter signature of all the ministers is affixed, the present law of election is annulled, and a new law substituted, by which only deputies of departments are to sit in the new chamber, if it ever meet.

These decrees were introduced inthe Moniteur by a report of the Ministers to the King, in which they profess to place before his eyes a view of the internal situation of the country, and to point out the dangers of the periodical press. This document is of considerable length, and we only afford space for a few extracts from it. The Ministers say:

"An active, ardent, indefatigable malevolence labors to ruin all the foundations of order, and to snatch from France the happiness it enjoys under the sceptre of its King. Skilful in turning to advantage all discontents and to excite all hatreds, it foments among the people a spirit of distrust and hostility towards power, and endeavours to sow every where the seeds of trouble and civil war; and already, sire, recent events have proved that political passions, hitherto confined to the summits of society begin to penetrate the depths of it, and to stir up the popular classes. It is proved also, that these masses would never move without danger, even to those who endeavour to rouse them from repose.

"A multitude of facts collected in the course of the electorial operations confirm these data, and would offer us the too certain presage of new commotions, if it was not in the power of your Majesty to avert the misfortune.

"At all times, in fact, the periodical press has been, and it is in its nature to be, only an instrument of disorder and sedition."

The report then enumerates various delinquencies which it ascribes to the press, discusses the different modes of repressing the alleged evils of free discussion, and states that judicial proceedings are wholly inaufficient, and finally decides that there is no remedy for the mischief except by "returning to the charter."

"The 84th article has invested your Majesty with sufficient power, not undoubtedly to change our institutions, but to consolidate them and render them more stable.

"Circumstances of imperious necessity do not permit the exercise of the supreme power to be any longer deferred. The moment is come to have recourse to measures which are in the spirit of the charter, but which are beyond the limits of legal order, the resources of which have been exhausted in vain.

"These measures, sire, your ministers, who are to secure the success of them, do not hesitate to propose to you, convinced as they are that justice will remain the strongest."

The Editors and Managers of the Paris Journals were the first to resist these ordinances. They generally signed a paper declaring them illegal, and agreeing to issue their papers without authorization. The *National*, the *Temps*, and the *Journal du Commerce* were accordingly thus issued, on the 27th with great boldness in their strictures on the illegal ordinances of Government.

*Tuesday, July* 27. At day-break on Tuesday morning the inhabitants were roused by an extraordinary firing of cannon, by the artillery exercising at Vincennes, which reminded them that some hundred pieces of cannon were ready to pour into Paris and sweep the streets of those who did not find the ordinances to their taste. At five, on the same morning several battallions of the guards were under arms in the Champs Elyses,* and as early as seven, groups began to form in the Palais Royal and elsewhere. Scenes of violence occurred: and the gens d'armes paraded the streets with the view of intimidating the inhabitants, and with orders to act against them without the least hesitation, if any excesses were likely to be committed. The gates of the Palais Royal were closed and barricadoed in the course of the morning, and those who did not reside in it were carefully kept out. Crowds soon after surrounded it, many armed with sticks, shouting, "*Vive la Charte!*" "*A bas les Ministres!*" Late in the day the presses of the National, the Tems, and the Journal du Commerce were seized by the police and removed from the office, in spite of the protestations of the proprietors against this violation of the charter. They did not resist by open force, but the officers, who were accompanied by a great display of military force, were obliged to force the door. The presses were then defaced, amidst the remonstrances of the proprietors. Most of the proprietors and the editors of the liberal journals had signed their names to a protest against these illegal acts of the government.—This protest says, "In the situation in which we are placed obedience ceases to be a duty. The citizens first called upon to obey are the writers of the journals; they ought to give the first examples of resistance to authority which has divested itself of a legal character." "The government has this day lost the character of legality, which commands obedience. We resist it in what concerns ourselves. It is for France to determine how far resistance ought to extend."

A manifesto was issued, purporting to have been adopted by a numerous assembly and signed with the initials of gentlemen of the first respectability in Paris. The following are extracts from this document.

"The chief of the government has placed himself above the law—he has then outlawed himself.

"Consequently, Charles Philippe Capet, heretofore called Count d'Artois, has ceased to be legally King of France. The French are released from all their obligations towards him in that character, All the ordinances which he may promulgate shall be, like those of the 25th, null and void.

"The Ministers composing the Government of the late King, by name Polignac, Peyronnet, Montbel, d'Haussez, De Chantelauze, and Guernon Ranville, are declared attainted and convicted of high treason.

"It is the duty of all Frenchmen to resist, by every means in their power the execution of the orders of Charles Phillippe Capet.

"The army is released from its oaths of fidelity to the late King. The country invokes its concurrence.

"Louis Philippe d'Orleans, duc d'Orleans, shall be invited to fulfil, in the present circumstances, the duties imposed upon him, and to concur with his fellow-citizens in the establishment of a Constitutional Government."

* An extensive open ground, in the neighborhood of the Palace of the Tuileries and the Louvre. A more particular account of these palaces, as well as of the Palais Royal, the Hotel de Ville, &c. will be found on our last page, in an account there given of the city of Paris.

"On Tuesday evening matters began to wear a very serious aspect. The gendarmes posted on the Place du Palais Royal were incessantly attacked, says an English letter writer, by a mob of dandies, with a perseverance and desperation of which all the riots, revolts, tumults, or revolutions of England afford no example. They were supported by young bourgeois, and by the lower classes, but the majority, by five o'clock, were Paris fops, with rattans in their hands and pistols in their pockets. Some of them were killed. I was in the thick of the fight. The people were charged by the cavalry, fired their pistols in their faces, retired, and returned to the attack, with cries of *Vengeance!—Libertie!—A bas le Roi!—Vive la Charte! Vive l'Empereur!—Vive Napoleon II!*"

*Wednesday, July* 28.—The deputies present at Paris, to the number of about fifty, assembled and decided—"That they protested against the ordinances of the 25th of July as illegal and criminal. That they still consider themselves as the true deputies of France. That a deputation should immediately go to the comandant of the palace and to the Prefect of Paris, to ask them to reorganize the National Guard; that, if they decline, the Guard itself was invited to meet permanently to watch over the safety of the city of Paris. The deputies themselves declared their meeting permanent."

The following particulars of the proceedings of Wednesday, are from a letter of a correspondent of the London Morning Herald:

At four o'clock in the morning the people began to assemble at many points, but principally in the Rue St. Honore. The well dressed mob of the preceding day re-appeared, and reinforced, but were outnumbered by the terrible men from the Faubourgs of St. Antoine and Marceau. The Tuilleries were approached, but no act of hostility occurred up to ten o'clock. In the mean while the brave of the *ci-devant* gardes nationale began to assemble on the Boulevards, in the Place de Greve, and in other places, with the certainty of death if defeated. At the same moment a new and most important incident occurred. The students of the Ecole Polytechnique, having been dismissed without their swords, (lads of from 15 to 23 years of age,) joined the people to a man, they separated, proceeding singly to different parts to take the command of the people, or rather to receive it from them; and nobly did they repay the confidence so placed in them. In an hour an immense force was brought to bear on several points. The Hotel de Ville was attacked, carried, and become the *point d'appui*. The depot of artillery in the Rue de Bac, (St. Thomas d'Aquin,) was carried, and the cannon carried off to the most important parts, and worked with amazing coolness and effect for twelve hours by those heroic youths. The Tuilleries were attacked, and defended by the 3d regiment of the Garde Royale, (all of whom were Vendeans.) Early in the day the Sapeurs Pompiers surrendered. A large proportion of the gendarmes soon afterwards followed their example. I should have said earlier that the whole garrison of Paris had been ordered out on the preceding night. The 5th regiment were ordered, "Make ready!" to fire on the people on the Boulevard. They did so. "Present!" and they turned their pieces on their Colonel, waiting with singular coolness for the word "Fire!" That officer immediately broke his sword upon his knee, tore off his epaulettes, and retired. The people threw themselves into the arms of the soldiers, who received their embrace, but maintained their position. "*Vive la ligne!*" (regiments of the line,) was, in consequence, during the night, and ever since, a constant exclamation with the people.

For ten hours the war raged incessantly. On every hand, without intermission, musketry rolled, cannons thundered, shouts and cries were heard. At length the Hotel de Ville surrendered, and the tri-colored flag soon floated on the tower of the Hotel de Ville, and on those of the Cathedral, (Notre Dame.) At 10 o'clock the Tuileries and Louvre still held out, but at that moment I saw march along the Boulevard part of a regiment of lancers, whose appearance indicated extreme fatigue. They were quickly followed by a portion of a regiment of infantry of the guard. "'Tis a retreat," said a military gentleman near me, "they are in full *deroute*." A regiment, or the remains of a regiment of cuirassiers, mixed up with gen d'armes de chasse, next followed, the horses cut up, and the men fainting. Lastly, a portion of a regiment of the line followed with a melancholy air. The remainder of the three regiments were dead, and as my friend guessed, the survivors, with some soldiers of a regiment of the line, were on their way to join the King at St. Cloud.*

Couriers had been despatched on the 27th to summon the Deputies. Those who were in Paris sent this day a deputation of five, amidst the fire of the musketry to the Marshal, Duke of Ragusa, who commanded the King's troops, with the hope by remonstrances against the illegal proceedings of Government, to prevent a civil war. The Marshal was addressed by Lafitte, one of the deputation, and in the name of the Deputies made personally responsible for the alarming state of the city and the kingdom. "The honor of a soldier is obedience," replied the Marshal. "And civil honor is, not to massacre the citizens," rejoined Lafitte.

The conditions proposed by the Deputies to the Marshal were,—"The revocation of the illegal ordinances of July 26—the dismissal of the Ministers, and the convocation of the Chambers on the 3d of August. These terms were proposed to M. de Polignac, by the Marshal, but, notwithstanding that the King and his ministers were greatly alarmed, and had kept themselves hidden from the citizens, from the commencement of the disturbances, these conditions were rejected, probably in confident reliance on the faithfulness of the King's troops. M. de Polignac declared to the Marshal that the conditions proposed rendered any conference useless.

M. Lafitte replied,—"Then we have the civil war."

The Marshal bowed and the Deputies retired.

*Thursday, July*, 29.—The attack on the Louvre and Tuilleries was renewed early on Thursday and with success, but with great slaughter. The Swiss guards were carried in the course of the day, and the Swiss, [having refused to surrender,] cut to pieces. At 4 o'clock in the evening there was not a man in arms against the people in Paris. The tri-colored flag waved once more over all the public monuments.

This day the Deputies assembled at the city residence of Gen. Lafayette, and appointed a Provisional Government denominated "A Commission," that should watch over the interests of all in the absence of a regular organization. Gen. Lafayette was appointed Commander in Chief of the National Guards, and entered immediately on the command. An English resident writes, on Thursday,—"The appointment of Gen. Lafayette to the command of the National Guards, was a happy circumstance; 80,000 will be organized to-night."

The following notification of his appointment was issued by Gen. Lafayette, July 29.

*Staff of the National Guard.*—(*Official.*)

*Sent to the Municipality of Paris.*—Gen. Lafayette announces to the Mayors and Members of the different arrondissements, that he has accepted the command-in-chief of the National Guard, which has been offered to him by the voice of the public, and which has been unanimously conferred upon him by the Deputies now assembled at the house of M. Lafayette. He invites the Mayor and Municipal Committees of each arrondissement to send an officer to receive the orders of the General at the town hotel, towhich he is now proceeding, and to wait for him there.

By order of General LAFAYETTE.

LAFITTE, CASSIMER PERRIER, LOBAU, ODIER, General GERARD. Members of the Constitutional Municipal Committee of the City of Paris.

The following is the Proclamation of General Lafayette:

Fellow Citizens.—You have by unanimous acclamation appointed me your General. I shall prove myself worthy of the choice of the Parisian National Guard. We fight for our laws and our liberties.

Fellow Citizens,—Our triumph is certain. I beseech you to obey the orders of the chiefs that will be given to you, and that cordially. The troops of the line have already given way. The guards are ready to do the same. The traitors who have excited the civil war, and who thought to massacre the people with impunity, will soon be forced to account before the tribunals for their violation of the laws and their sanguinary plots. Signed at General Quarters.

"Le General du Bourg,
*Paris, 29th July.*" LAFAYETTE.

* St. Cloud is about 5 miles Westerly of Paris. It was the principal residence of Bonaparte, while Emperor.

*Saturday, July* 31.—The Deputies that were in Paris assembled and issued a proclamation addressed to the French people, in which they say they have appointed the Duke of Orleans to exercise the functions of Lieutenant General of the kingdom.

An address appeared in the Paris papers signed by the Duke of Orleans, in which he accepts the appointment of the deputies, and says "The chambers are going to assemble, they will consider the means of securing the reign of the laws and the maintenance of the rights of the nation. The charter will henceforward be a truth."

A letter from Paris of this date says: "This is surely the most extraordinary nation on the face of the earth. The day before yesterday Paris was filled with 150,000 men engaged in mortal combat—its streets ran rivers of blood, and reverberated the thunder of artillery—the roll of musketry—the perpetual tapping of the *pas de charge*—the tolling of the tocsin—the cheers of the combatants—the shrieks and groans of the wounded and dying. Yesterday morning all was calm. The military service was performed with order and precision by 100,000 men, who never before this week figured as soldiers. A decent gravity reigned every where during the day. At every instant were to be met men carrying on biers such of the wounded as could be transferred to the hospitals in safety; 1,500 of all parties are in the Hotel Dieu alone.

"The loss of both parties on Thursday, July 29th, was immense. It was evident to every man who saw them that the French troops were dejected. Some of them had not tasted food for 30 hours. They fought, moreover, against their own countrymen. The poor Swiss, had still more cause for dejection, for they apprehended that no quarter would be shown them. They were wrong, for the lives of all who surrendered were spared. The people fought like lions. At one point a woman, in the costume of her sex, headed the Bourgeois. The 3d Regiment of the Guard (Vendeans) fought with extraordinary bravery and devotion. The Lancers of the Guard—the finest body of men in the country—fought with heroism and constancy, but were dreadfully cut up. Many of them (private soldiers) were young men of family. The Swiss fought bravely, and a company of them defended the Rue St. Honore until every man fell. The contest here, at the Louvre, the Tuilleries, and at the Place de Greve, was maintained with the most dreadful obstinacy. The Rue St. Honore, for two days, was a perpetual scene of slaughter. There may be counted in the front of a house which forms the corner of the streets de Rohan and St. Honore, 5,000 shot holes. The Louvre, except the Picture Gallery—what a nation! was on all sides attacked and defended at the same moment, and for hours.

The number killed during the several days of the contest had not been ascertained. It was thought by some to be 3000, and by others was supposed to amount to 5000.

The following is from the Journal du Commerce, issued at noon, July 31.

*Inhabitants of Paris.*—The Deputies of France, at this moment assembled at Paris, have expressed to me the desire that I should repair to this capital, to exercise the functions of Lieutenant General of the kingdom.

I have not hesitated to come and share your dangers, to place myself in the midst of your heroic population, and to exert all my efforts to preserve you from the calamities of civil war and of anarchy.

On returning to the city of Paris, I wore with pride those glorious colors which you have resumed, and which I myself long wore.

The Chambers are going to assemble, they will consider of the means of securing the reign of the laws and the maintenance of the rights of the nation.

The charter will henceforward be a truth.

LOUIS PHILLIPE D'ORLEANS.

An extraordinary supplement to the Moniteur of July 31, has the following.

It has been necessary to designate for each branch of the public Administration Commissioners to replace, provisionally, the Administration which has just fallen with the power of Charles X.

The following are appointed Provisional Commissioners;—For the Department of Justice, M. Dupont de l'Eure; Finances, Baron Louis; War, Gen. Gerard; Marine, M. de Rigny; Foreign Affairs, M. Bignon; Public Instruction, M. Guizot; Interior and Public Works, M. Casimir Perrier.

(Signed) LOBAU, A. DE PUYRAVEAU, MAUGUIN, DE SCHONEN.

Paris, Hotel de Ville, July 31.

The subjoined paragraph is from the Boston Daily Advertiser of Monday last.

King Charles X. is the brother of Louis XVI. and Louis XVIII. & is 73 years of age. His son & heir, the Dauphin, commonly known as the Duke d'Angouleme, married the daughter of Louis XVI. and has no children. The next heir of the crown is the Duc de Bordeaux, son of the Duc de Berri, born in 1820, after the assassination of his father. These are the only heirs to the crown of this branch of the Bourbon family.

The Duke of Orleans is the head of another branch, remotely related, but next in the order of succession. He is a lineal descendant of a brother of Louis XIV. and of the duke of Orleans, who was regent in the minority of Louis XV. He is the son of the Duke of Orleans who at the period of the French revolution, in the ardour of his democratic zeal renounced his name and took that of Egalite, afterwards voted for the death of Louis XVI. and in the following year perished by the Guilotine. The present Duke was born in 1773, served for a short time in the army of republican France, afterwards become an emigrant, was in this country about the year 1795, and subsequently resided in England until the restoration, when he returned to France with the rest of the Bourbon Family, and recovered by legal process the vast estates of his family in Paris.—He has a son, the Duke of Chartres, who has a command in the army, and a large family of children.

One of the Paris papers of Aug. 1st says;—"The Duchess of Berri made the most energetic remonstrances to Charles X. telling him that she was a mother, and that the brilliant destiny of her son was forever endangered by his obstinate perseverance in an oppressive system. Charles X. it is said, received the Princess very ill, and forbid her his presence.

By a third express, received in London Aug. 2, intelligence was received that Charles X. had abdicated in favor of the Duke of Bordeaux, (now ten years of age) son of the late Duke of Berri.

As far as we have yet learnt, the proceedings of the Deputies have been in defence of the Constitutional Charter, which had been violated by the Sovereign. "The successful resistance which has been made to the King, and his expulsion from the throne, therefore, (as is well remarked by the Daily Advertiser) instead of being considered a revolution, should be regarded so far, as a defence of the Constitution, against the revolution attempted by the King and his ministry."

Who will succeed to the throne, provided the monarchy is continued, is yet an affair of uncertainty. The legal heir, next to Charles X., is his son, the Duke of Angouleme, who having no child would in course be succeeded by the Duke of Bordeaux. And the circumstance that he was probably consulted and consenting in regard to the severe measures of his father Charles X., it seems probable he will be excluded from the throne from the same circumstances that have excluded Charles. The reasoning of the editor of the Advertiser from these premises seems just;—that if it is the purpose of the French people to adhere to the Charter, they will, under existing circumstances, allow the Duke of Bordeaux, (who, has done nothing to forfeit his right) to succeed to the throne. In such case, the Regency, during the minority of the Duke of Bordeaux, would very properly be placed in the hands of the Duke of Orleans.

*From Turkey and Greece.* Smyrna papers to June 20th have been received.

There is said to be no foundation for the reports of a misunderstanding between the Porte and the Pacha of Egypt.

The Smyrna Courier contains a respectful notice of the schools established by Mr. Brewer and the Society by which he is employed.

M. Michaud, author of the History of the Crusades had arrived at Smyrna. He was accompanied by two Geographical Engineers, and proposes to explore the countries which were the theatre of the crusades that he may acquire a precise knowledge of their Geography.

*Later from Turkey.* It appears by the latest accounts from Constantinople that though the sums to be paid to Russia by the Turks have been considerably diminished, they are still sufficient to occasion the Porte considerable embarrassment. It was thought that the difficulty of giving satisfactory security would prevent any negotiation of a loan with the house of Rothschild. The Sultan had endeavored to replenish his treasury by increased imposts, which he imposed on all classes, even the ecclesiastics and the military. This had occasioned great murmurings and discontents. The insurrection of Albania had not been quelled.

It is stated in Smyrna papers of May 15 that the mountains of Nymsio were infested with robbers. There were supposed to be about 500 who were Turks banished from the Morea. A caravan passing from Smyrna to Magnesia had been attacked and every thing valuable taken from them. Rigid measures were in operation to suppress these banditti.

The present King of Great Britain is the only European Monarch who has trod American ground. The Lord Chancellor of England (Lord Lyndhurst,) from whom the present King of England received his oath of office; and the beautiful and accomplished Marchioness of Wellesly, who has been appointed First Lady of the Bed Chamber of the British Queen Adelaide, are both Americans; one a native of Boston, the other of Baltimore. *Eve. Gaz.*

*Montivedio.* Animosities continue at this place. On June 2d a decree was issued signed by Lavallega, depriving Don Fructuoso Rivers of all public commission, and threatening punishment to all who obeyed him, or afforded him assistance.

*Horticultural Celebration.* The Massachusetts Horticultural Society celebrated their annual festival in this city, yesterday, by a public dinner, and an address.

The address was delivered by ZEBEDEE COOK, Jr. Esq. first Vice President of the Society, at the Lecture Room of the Athenæum.

A splendid exhibition of fruits and flowers was submitted for the inspection of visiters in the Hall of the Exchange Coffee House immediately after the conclusion of the address.

The exhibition of fruit last year was thought to indicate extraordinary progress in Horticultural improvement: especially when we consider for how short a period the attention of the community has been particularly directed to the subject. The exhibition this year was, we think, far superior to the last, in the perfection of the fruit. No one could visit the Hall without wishing success to the praiseworthy efforts of the Society.

The Daily Advertiser says that Joshua Bates, Esq. of the house of Baring, Brothers & Co. of London, has presented, through Col. T. H. Perkins of this city, to the fund for the completion of the Bunker Hill Monument, the sum of five hundred dollars.

The splendid Rooms of the Athenæum, in Pearl-street, are hereafter to be lighted with Gas.

Rev. Edward Beecher, of Park Street Church Boston, has been appointed President of the College recently established at Jacksonville, Illinois.

The Rev. Mr. Blagden, of Brighton, Mass. has accepted the invitation recently given him, to become pastor of the Salem Street Church in Boston.—*Trav.*

General Lafayette entered on the 74th year of his age on Monday last.

*Sheriff of Essex.* The Governor has nominated to the Council, the Hon. Joseph E. Sprague, for the office of Sheriff of the County of Essex, in place of Bailey Bartlett, Esq. resigned.

*Essex Agricultural Society.* The annual exhibition of the Society will be held at Andover, North Parish, on Thursday, Sept. 30, at which time the annual Address will be delivered by Col. James H. Duncan, of Haverhill.

*University of Maryland.* Dr. Benjamin Lincoln, of Massachusetts, has been elected to the Anatomical chair of this Institution, to fill the vacancy occasioned by the death of the late able Professor, Dr. John D. Wells.

The American Farmer, a valuable journal hitherto under the control of J. S. Skinner, Esq. of Baltimore, has changed proprietors. It will hereafter be published by J. Irvine Hitchcock & Co, and be under the editorial control of Mr. Gideon B. Smith.

*Colonial Trade.* Reports have recently been circulated, that arrangements had been entered into with the British Government by which the English West India ports were to be thrown open to our trade. This appears to have been a false report. Whatever may be the prospect, on this subject, no arrangement had been concluded at the sailing of the last foreign vessels.

## MARRIAGES.

In this city, Mr. Lewis Grandy to Miss Abigail Kimball; Mr. George F. Vans to Miss Elizabeth Adams; Mr. Edward Spear to Miss Abigail Fenno.

On Thursday evening, by Rev. Dr. Lowell, Mr. Josiah Nickerson to Miss Sophia N. daughter of Benjamin Bangs, Esq.

In West Cambridge, Mr. Lora B. Bacon to Miss Harriet Mead.

In Newburyport, Mr. Paul Rogers to Mrs. Hannah Rogers.

In New Bedford, Mr. Wm. Eddy to Miss Mary C. Taber; Mr. Alden S. Davis to Miss Adeline Clark.

In Tyngsboro', Mr. Elijah H. King, of this city, to Miss Abigail Blodgett, of T.

In Bolton, by Rev. Mr. Allen, George Minott Richards Withington, Esq. to Miss Laminda Gardiner, daughter of Hon. S. P. Gardiner, of B.

In Dover, Mr. Charles Cotesworth Pinckney, publisher of the New Hampshire Chronicle, to Miss Frances Evans.

In Claremont, (N. H.) 30th ult. Joseph Thornton Adams, Esq. Editor of the Boston Columbian Centinel, to Miss Susan P. daughter of Dr. Leonard Jarvis.

## DEATHS.

In this city, Mrs. Martha, wife of Mr. Wiswell Jones, of Charleston, (S. C.) aged 34.; on Saturday last, Frances Amelia, daughter of Mr. Charles A. Hayward, 11 months; on the 4th inst Mrs. Julia Kiely, wife of Mr. David K. 56.

In Roxbury, Mr. James Perkins, son of Mr. Samuel P. aged 21.

In Waltham, Mrs. Lucy, consort of the late Capt. Jonathan Smith, and only remaining daughter of Mr. Samuel Harrington, aged 48; Miss Sarah Townsend, 88.

In Weymouth, Mrs. Dehorah, consort of the late Nathaniel Bailey, Esq.; Capt. Samuel Dyer, aged 64.

In Marlboro', 6th inst. Mr. George Barber, son of the late Mr. Wm. Barber, engraver, aged 20.

In Shrewsbury, Mr. Samuel Bullard, aged 64. The death of Mr. B. was occasioned by the upsetting of a waggon, which threw him out and fractured his skull from ear to ear. Medical attendance was shortly procured but all human aid was unavailling, and he died in about five hours after the melancholy accident.

In Portsmouth, Mrs. Sarah Ann Vaugha, wife of Mr. William A. Vaughan, aged 27; Mrs. Pratt, wife of Mr. James P. 48; Mrs. Elizabeth Ayres, 82.

In Haverhill, N. H. Miss Mary Bartlett, aged 21, daughter of Hon. Ezra B.

In Eastport, 27th ult. of a fever, Mr. George Kimball Beede, eldest son of Rev. Thomas Beede, aged 21. He accompanied his father's family from Wilton (N. H.) to Eastport a few months since.

In Auburn, (N. Y.) Mrs. Phebe Mitchell, aged 43, wife of Mr. Charles M. of Nantucket.

In Baltimore, Mrs. Rebecca S. Berrien, wife of John Berrien, Esq. Attorney General of the U. S.

In Blooming Grove, Orange county, 8th inst. the Rev. Wm. Rafferty, D. D. President of St. John's College, Annapolis, Md. formerly pastor of the Presbyterian Church, Blooming Grove, aged 23.

At Harrowgate Springs, (Eng.) Rev. J. S. J. Gardiner, D. D. Rector of Trinity Church, in this city. He went to England some months since, in hopes of improving his declining health.

Drowned, in the late gale, from on board schr. William, of Gloucester, Mr. Benjamin Rowe, aged 35.

THE CHRISTIAN EXAMINER *and* GENERAL REVIEW—*New Series*, No. X, *for September*, 1830.—Just published by GRAY & BOWEN, corner of Washington and School Streets.

CONTENTS.

Art. I. Difficulties in Parishes
For the Christian Examiner.
Art. II. Meaning of Αιων and Αιωνιος
Professor Stuart's Remarks on an Article in the Christian Examiner, concerning the Meaning of the Expressions, "Everlasting Punishment," and "Life Eternal," in Matt. xxv. 46.—A Letter from the Writer of that Article.
Art. III. Paul Clifford
Paul Clifford. By the Author of "Pelham," "The Disowned," and "Devereaux."
Art. IV. Injudicious Use of the Old Testament
The Evil Consequence of an Injudicious Use of the Old Testament.—For the Christian Examiner.
Art. V. Degerando on Self-Education
1. Du Perfectionment Moral, on de l'Education de Soi-meme. Par M. Degerando.
2. Self-Education, or the Means and Art of Moral Progress. Translated from the French of M. Le Baron Degerando.
Art. VI. Indian Controversy
1. Essays on the Present Crisis in the Condition of the American Indians; first published in the National Intelligencer, under the Signature of William Penn.
2. Memorials of the Cherokee Indians to the Congress of the United States, presented to the House of Representatives, February 15, 1830.
3. Memorial of a Deputation of the Creek Nation of Indians, to the Congress of the United States, presented to the House of Representatives, February 9, 1830.
4. Report of Mr. White to the Senate of the United States, from the Committee on Indian Affairs, February 23, 1830.
5. Report of Mr. Bell to the House of Representatives of the United States, from the Committee on Indian Affairs, February 24, 1830.
6. Speech of Mr. Frelinghuysen, of New Jersey, delivered in the Senate of the United States, April 6, 1830, on the Bill for an Exchange of Lands, with the Indians residing in any of the States or Territories, and for their Removal West of the Mississippi.
7. Speech of Mr. Everett, of Massachusetts, on the Bill for Removing the Indians from the East to the West Side of the Mississippi, delivered in the House of Representatives of the United States, May 19, 1830. Sept. II.

CHRIST REJECTED. This magnificent Picture by the late BENJAMIN WEST, is now open for exhibition in the Athenæum Gallery, where it may be seen daily for a short period, from nine in the morning until sun down.

It is the largest piece ever painted by this celebrated American Artist, and has been unequivocally pronounced by artists and the best judges, to be the greatest of his numerous peformances. Ten thousand Guineas were offered to Mr. West for this picture, which he declined accepting. It was exhibited in Pall Mall under the patronage of the King, and the receipts amounted to twelve thousand pounds sterling; and in New York, Philadelphia and Baltimore, it has been visited by upwards of sixty thousand persons, within the few last months.

Admittance 25 cents. Children half price.

A Pamphlet explanatory of the subject, may be had at the Exhibition Room. Price 12 1-2 cents.

Sept. 11. 4t.

A CARD. Mr. HOOTON (Organist at the Rev. Mr. Parkman's Church) informs his friends and the public, that he continues to instruct in the theory and practice of music, on the Organ, Piano Forte, and also in singing; and trusts, from his long experience, he shall be able to give satisfaction. He has an Organ added to his room for the convenience of those who would wish instruction on that instrument. Mr. H. will wait on pupils at their residence or attend them at his Room, 164 Washington-street, over S. H. Parker's Library. 3m. Sept. 11.

PEW FOR SALE. For Sale a well situated Pew in the West Gallery of the Church in Federal Street. Apply to J. P. BLANCHARD, at the Eagle Bank. Sept. 11.

RELIGIOUS LIBERTY—STUART'S LETTER TO CHANNING. For sale by PEIRCE & WILLIAMS, No. 9 Cornhill, (late Market Street,) A Letter to Rev. WILLIAM E. CHANNING, D. D. on the subject of *Religious Liberty*, by MOSES STUART, Professor of Sacred Literature in Theo. Seminary, Andover, Mass. Third Edition. 2w. Sept. 4.

UNITARIAN ADVOCATE.—This day published, by LEONARD C. BOWLES, 124 Washington Street, "The Unitarian Advocate and Religious Miscellany," conducted by an *Association of Gentlemen*. Vol. II.—No. 3.—(New Series.) For September, 1830.

CONTENTS.

Religion illustrated by a comparison of it with other qualities and objects, No. V.—Evidences of Piety and Virtue; Fellowship with God; Complaints of Orthodoxy—Prof. Stuart's Letter to Dr. Channing; Heresy at New Haven—Dr. Woods' Letter to Dr. Taylor; Spirit of English Unitarianism—Letter from an American clergyman in England, to the Secretary of the A. U. Association. Sept. 4.

MOORE ON SOCIAL WORSHIP. Just received from London, by L. C. BOWLES, No. 124 Washington-st.—An Inquiry into the Scriptural authority for Social Worship; with observations on its reasonableness and utility; and an account of the manner in which the religious services of the temple at Jerusalem, and of the Synagogue, were conducted in the time of Christ. Aug. 14.

CHURCH BELLS.

THE Subscriber has for sale a good assortment of SUPERIOR TONED CHURCH BELLS, which were manufactured by the late Boston Copper Company, and will be sold low to close that concern.—Broken Bells recast and warranted at short notice on reasonable terms.

HENRY N. HOOPER,
*Corner of Liberty Square and Battery March Street.*
Boston, July 16, 1830. 12pis

*WANTED,*

A person well qualified to take charge of a store for retailing Drugs, Medicines, Paints, and Dye-stuffs, as a partner in that business connected with a variety store, in a small, flourishing sea-port town, in Maine. An active young man, of religious character, and $1000 capital, would be preferred. Undoubted recommendations will be required. For further particulars, inquire at this office. Sept. 3.

*BOOK BINDERY.*

WILLIAM MARSH, No. 1 School-Street, over Messrs. Carter & Hendee's Bookstore, respectfully informs the Publishers, Booksellers and his friends generally, that he has established himself in the BOOK-BINDING business at the above place, and will execute all orders they may be pleased to favour him with, on the most reasonable terms, and with neatness and despatch.

☞ Magazines and old books rebound to order. Sept. 10.

## SELECTED POETRY.

The March number of the New Monthly London Magazine, contains these beautiful lines to the

WALL FLOWER.

I love thee, lone and pensive flower,
Because thou dost not flaunt thy bloom,
In pleasure's gay and garish bower,
Or luxury's proud banquet-room;
But on the silent mouldering wall
Thy clinging leaves a fragrance shed,
Or give to the deserted hall
A relic of its glories fled.

These wreaths in vivid freshness bright,
Methinks the fluttering herd pourtray,
Who bask in fortune's golden light,
And wanton in her joyous way;
But thou art like that gentle love, [pass'd,
Which blooms when friends and fame have
Towers the dark wreck of hope above,
And smiles through ruin to the last.—M. A.

SONNET.

Oh! for the time—the happy, sinless time,
When first we murmured forth our infant prayer,
Listened with reverence to the church-bell's chime—
Gazed on the sky, and deemed that God dwelt *there!*
That time is past—burdened with sin and care
No more we hear those holy deep-toned bells;
But as their echo trembles on the air,
So in our sorrowing mind Remembrance dwells,
Rising reproachful from the deepest cells—
Breathing of those fine days, ere passion's sigh,
Remorse and sorrow, (sad the tale she tells,)
Polluted the petition sent on high;—
When we knelt sinless, and our God alone
Was in the prayer that rose to his almighty throne.
*Amulet.*

## MISCELLANEOUS SELECTIONS.

PARIS.

The city of Paris, which has, at various times, been the scene of the most astonishing events, is at this moment an object of great interest. We have gathered the following account from different sources, though principally from Worcester's Gazetteer.

Paris, the capital of France and one of the first cities in the world is situated on the Seine, 112 miles S. E. from Havre de Grace, at which place the river communicates with the sea. It is 225 miles S. E. from London, Lat. 48. 51. Population in 1817—715, 895. The deaths in 1820 were upwards of 24,000. More than one third of the people die in the hospitals.

There are in Paris about 1,100 streets, besides upwards of 500 alleys, passages and quays—19 public promenades, 28 market-places, 16 bridges, 16 gates, 9 prisons, 12 palaces, 2 cathedrals, 41 churches, 3 colleges, 15 hospitals, 80 fountains, 6 public libraries, and 37 places of public instruction.

Paris is the residence of the king and his court, the seat of an arbhbishop, and the centre of the literature of France. It is built on both banks of the Seine, and on two islands in the river. The country around is more level, and less diversified with gardens, parks, and country houses than the environs of London, but none of the approaches to London can be compared to the entrance to Paris by the great road from the west, passing through St. Germains. The form of the city is nearly circular and it is surrounded by a great wall, erected in 1787, 17 miles in circuit; but it comprises particularly to the west, several tracts of open ground.

*Streets.*—The streets, in general, of Paris are greatly inferior in width and accommodation to those of London. They are all lighted by reflecting lamps, suspended from a great height in the middle of the streets. No street, however, in London can be compared to the *Boulevards* of Paris. They occupy the space appropriated to the defence of the city in former ages, when its circumference did not exceed 7 miles. This space has been converted into a magnificent street, from 200 to 300 feet wide, and more than 2 miles long. In the middle is a wide road unpaved; on each side of the road, a row of lofty trees, and between each row of trees and the parallel row of magnificent houses of stone, are spacious gravelled walks for foot passengers.

*Squares and Monuments.*—The squares are generally small, and are surrounded with stately buildings. The finest one is the Place Vendome, of octagonal form, having an open space of only 500 feet long, and 400 broad. The most remarkable of the public monuments, is the column in the Place Vendome, erected by Bonaparte to commemorate his success in Germany, in 1805. It is a great brazen pillar,* the materials of which are said to have been obtained by melting the cannon of the vanquished. Its diameter is 12 feet; its height 133; its form an imitation of Trajan's pillar at Rome; the expenses of its erection £60,000.

*Palaces.*—In palaces and public structures of the first rank, Paris greatly is superior to London. The *Tuileries*, the royal residence, was begun in the 16th century and finished in the 17th. It extends from north to south, including the pavilion at each end, above 1,000 feet. It is a noble and venerable structure, exhibiting several orders of architecture, and has, when viewed through the the shady avenues, an air of romantic grandeur. The *Louvre* is a very elegant structure and a model of symmetry, of a square form, 525 feet in length, with a large interior court, 400 feet by 400. It is used as a depot in its magnificent halls for objects of taste and art. The gallery of the Louvre is a long range detached from the main building, and extending parallel to the bank of the river, all the way to the Tuileries, a quarter of a mile distant. The palace of the *Luxembourg* is a superb edifice and its gardens are spacious and beautiful. Among the remarkable buildings unconnected with the crown, are the Hotel des Invalides, a very large and elegant structure, the Military School, at one end of the Champ de Mars, the palace of the Legion of Honor, the building of the Institute, the mint, the granary, and the exchange. Notre Dame, the metropolitan church, is a large Gothic building; but no church in Paris equals, in size or magnificence, St. Paul's in London. The Palais Royal has long ceased to be a royal residence. It is a large pile of building, containing in itself a little world, and has long been considered one of the principal curiosities of the city. It is not only a grand bazar, but a centre of amusement, and the general rendezvous of foreigners who visit Paris.

* Or pillar covered with brass.—*Ed. Reg.*

The principal front of the Palais Royal was built by the Duke of Orleans, father of the present Duke. To him, we are told, it is indebted for its present magnificence and its present disgrace. Having exhausted his resources by a course of uncommon extravagance and profligacy, he, in order to save himself from utter ruin, was driven to the expedient of converting his magnificent palace, the residence of a prince, into an immense bazaar. All the apartments from top to bottom of this extensive range of buildings are let for purposes of business, pleasure or vice. "Every article of luxury, everything which can contribute to the ornament of the person, to the gratification of the appetite, to the improvement of the intellect, or to the contamination of the heart, may be found here."

The Hotel de Ville, which was one of the scenes of the late conflict, is also an object of interest, on account of the extraordinary scenes it has witnessed. Here Louis XVI. was exhibited to the populace, from one of the windows, when brought back from Versailles. Robespiere retreated hither after he was outlawed. In front of this building, on the Place de Greve, the public executions still take place; and within the building the celebrated Guilotine is still preserved.

The private houses of Paris are built of free stone, and are 5, 6 and sometimes 7 stories high. The river Seine which intersects the city is not half the width of the Thames at London.

*Literary Institutions.*—Paris contains various literary and scientific associations, at the head of which is the Institute, a scientific body, exceeding in reputation any other learned society in the world. It is composed of nearly 200 members, divided since 1816, into 4 classes, 1st of physical and mathematical science, 2d of the literature of France and the French language, 3d of history and ancient literature, 4th of the fine arts. The university founded in 1252, named the Sorbonne, was suspended in the fervor of the revolution; but it has long been re-established on a very extensive plan, and is at the head of establishments of education in France.

*The Arts, &c.*—Among the interesting collections those of the Louvre hold the first rank. The gallery is of great length, and lined on both sides with the finest productions of modern painters, divided into French, Italian, and Flemish schools. The number of pieces is upward of 1,100. Next in interest is the museum of natural history; also the Jardin des Plantes extending nearly half a mile in length, laid out with great taste, and exhibiting groups of plants from almost every region on the globe; also a collection of animals of various latitudes, as lions, elephants, bears, &c. Paris is very rich in libraries which are accessible to all persons without introduction. The Royal Library one of the largest in Europe, contains 360,000, or according to the Picture of Paris, 800,000 printed volumes, 72,000 MS., 5000 volumes of engravings, 30,000 gold medals, 30,000 silver medals, and 40,000 copper medals.

Paris is still more the centre of elegant amusements for France, than London is for England, being the residence during the autumn and winter of all who can afford the gratification of a town life. The expense of living is about 30 per cent. less than in London.

ALGIERS.

The important event of the conquest of Algiers, excites a strong interest in every mind. Whatever relates to the place, especially of a historical kind, is read with avidity. We quote the following from the London Morning Herald of July 21.

"The fall of Algiers is a subject of curious contemplation. For centuries that nest of pirates violated the rights of humanity, and set at defiance the whole Christian world.—Secure in a situation which they vainly fancied to be impregnable, their vessels went forth to gather the spoil of all nations upon the waters—to carry the inhabitants of all countries into bondage, except those whose Governments submitted to pay a degrading tribute to purchase an infamous protection. It is true that of late years they had become less infamous and less formidable, particularly since the naval arm of England had been put forth to chastise them, and smote, but spared, the sea-bulwarks of the Ishmaelites of the ocean. Yet that lesson of severe but imperfect retribution had only checked, not subdued, their audacity. Their predatory State had risen into importance by the practice of violence, of blood, and rapine. The evil which their existence inflicted upon others could not be cured but by their extirpation. We rejoice that there was one nation of Europe that determined upon delivering humanity from this affliction, and that not more boldly conceived than vigorously executed the great and salutary design. If ever there was an act of warlike justice, it was this If ever military force acted in obedience to a moral sanction, it was here. The artillery that burst the gates of Algiers only carried into effect the decree of a just vengeance: and, had it levelled the proud city with the earth, it would have done no more than inflicted the deserved punishment on a community whose crimes had doomed them to destruction. We care not whether the Cabinet of France had political motives for the expedition against this den of maritime robbers which were different from the pretended cause of quarrel with the Dey. If so, it is but another proof, added to the many which history presents, of an over-ruling Providence making the passions and the interests of Kings and politicians subservient to the support of those principles which constitute the moral government of the universe! The rapid success which attended the expedition shows that Algiers did not exist so much by its own strength as by the base policy of Christian States, whose subjects it plundered and enslaved, and which States could and ought to have crushed it long since, as the common and outlawed enemy of mankind. It is melancholy to think that the mutual and miserable jealousy of civilized Governments should have operated as a protection and encouragement of the licentious barbarian, whose Palace was raised upon the living tombs of our enslaved fellow Christians. What centuries of crimes the French arms have punished!—what long ages of human degradation and suffering they have avenged! The tortures and indignities of Christian men—the worse miseries of Christian women, torn, by the savage hand of the spoiler, from their kindred and their native land, to pine in the chains of the oppressor, and wither in a polluting captivity—crowd upon the imagination at the very name of Algiers. But, thanks to the Counsels and arms of France, those scenes of outrage and suffering are at an end. Civilization has raised her banner on the ruins of subverted barbarism. The shores which Carthage once filled with the energies of mind, and adorned with the wonders of art and of glory, are again passed under a civilized dominion. Whatever policy may determine, it is enough for us to know that a revolution has been accomplished on the sands of Africa which will inevitably carry science, commerce, letters, and Christianity, in its train!"

A correspondent of the Columbian Centinel, who appears to be familiar, both with the ancient and modern history of that portion of Africa now subjected to the French authority, furnishes the following interesting remarks.

[*From the Centinel.*]

The Kingdom of Algiers, (the ancient territory of Mauritania and Tingistana) has become a French dependency by right of conquest. The Royal Standard of France was floating in triumph over its palaces, minarets and fortresses on the 5th July, 1830.

This splendid acquisition by France, in point of domain is equal to that of all New-England. The latest Geographers inform us, that its length exceeds 600 miles—its breadth, where widest, nearly 200. Having the Mediterranean sea on its north and east, the peaceable Empire of Morocco on its west, and the great Desart of Sahara, or Zaara, (the ancient Numidia,) on its south, the territory, under French sway, will be in but little danger of sudden invasions from its neighbors, and may be held and governed without the expense of large military garrisons; while its capacious ports, instead of being the asylum of corsairs, will become the resort of the peaceable merchantmen of the civilized world.

Modern travellers describe the country around the famous city of Algiers, as being studded with villas, gardens, and farms, luxuriant in groves of olive trees, field of melons, evergreens, thyme and rosemary, with arable lands, which, even under the primitive and simple cultivation of semi-barbarians, and idlers, produce, in some districts to the extent of 40 miles by 15 square, wheat, Indian corn, rye, barley, bennas, flax and millet. The olive tree, and the sugar cane, they say, are indigenous, and that the plantations in the West Indies were first supplied with plants from Algiers. The cane grows with great vigor, and the grapes and melons are very delicious. The oaks in many parts grow to an immense size; and extensive tracks are thickly planted with roses, from which the Otto is produced, which bears so high a price, and is so well known here and in Europe. Many parts of the country are broken, barren, and sandy, but the soil in most parts is moist, and generally of a nature which, when properly dressed by civilized industry and modern agricultural skill, must make its products vie with those of any part of the world, in the necessaries and luxuries of life. In the mountains of Atlas, gold is said to be found; and the shores of Algiers are known to abound in most beautiful Coral,—the rich trade in which, so long enjoyed by French adventurers, will now, probably, be monopolized by them. Barbary horses are proverbial for beauty and symmetry; and the wild beasts which abound in the country are capable of affording many valuable articles of export.

The kingdom of Algiers extends from 36 to 46 degres, North latitude; embracing the same degrees as those in which our States from Maine to the Carolinas are situated.—Of course the climate, seasons of heat and cold, diseases, &c. cannot be so very dissimilar as to prevent Colonization by the French. It is added, that although the plague has often visited the islands, in the vicinity of Algiers, this scourge has but very seldom been prevalent in the latter. We have, however, heard much said of African hurricanes, tornadoes, and thunder storms; which are considered to be impediments to the colonization; and we have read the following description of one of them, as given by Prince Juba, in the language of Addison:—

"So, where our vast Numidian wilds extend,
Sudden th' impetuous hurricanes descend;
Wheel through the air, in circling eddies play,
Tear up the sands, and sweep whole plains away,
Th' affrighted traveller, with wild surprise
Sees the dry desart all around him rise
And smother'd in the dusky whirlwind dies."

This sounds terrifically.—But in both Hemispheres hurricanes, tornadoes, and storms, are not uncommon; and it may be that those of the Eastern world are more indebted for their horrors to the descriptive powers of their historians, than to any unequal distribution of the dispensations of a good Providence in similar climates. Europeans are very apt to make the most of things, and the effect of one of the African tornadoes on the French fleet employed in the expedition against Algiers (and which we think an American Commodore would have encountered without much damage or concern) has been described by the French Admiral as placing his fleet in extreme peril. But this *en passant.*

The population of what is now considered the kingdom of Algiers, (as one of the States of Barbary) is variously estimated at from one and a half to two and a half millions.—We have not seen any census, and it is understood, the principal Arab population is too erratic to be enumerated.

It contains several large cities and towns, some of which are very seldom visited by Europeans. The city and suburbs of *Algiers* are estimated to contain from 85000 to 125,000 souls. Of those not more than 6000 are Osmanli, or Constantinople Turks, as they are called:—But they hold all the offices, and form the aristocratic cast of the kingdom.—The Franks (Christians) are few in number, and generally travellers engaged in temporary commerce, or attached to the various Christian Consulates. About 6000 are Jews.—The rest Moors, or Arabs. *Constantina*, another city, is said to contain 100,000; and we know it sent a strong contingent for the defence of Algiers against the French. *Oran*, another city, is said to have nearly or equal population. It drives an extensive trade with Gibraltar and the ports of Spain, in wheat, wax, wool, hides, dates, oil, linnen, silk, coral and ostrich feathers. *Bujeiah* is said to have a larger port then Algiers. *Arzew* is represented as being the mart for the sale of the manufactures of the most extensive salt pits *in the world*:—And *Eleakah*, to be celebrated for the manufacture of shawls and corsets. But it is believed, most of these towns are but shadows of what they were when adorned with all that was beautiful in Roman art, at the time the country took the name, in honor of JULIUS CÆSAR, of *Mauritania Cæsariensis.* Still what this region once was it may again be, under a new order of things. Although the native population, in general, are a vagrant and illiterate race, they are more rude than savage; and in point of civilization, are far above the negroes of the interior of Africa, and many of the Indian tribes on the American continent. Some of their manufactured stuffs are rich and beautiful; and they have an organization of police regulation and judicature.

The French did not, therefore, take possession of a wild country, like that which we are colonizing beyond the *Rocky Mountains*, nor that which England is settling in *Australasia.* As a site of a Colony for France, the map of the world does not present a better. The passage to and from the mother country can be made in a week; and the climate is such that a Frenchman in Algiers, if he did not know that he had passed to another quarter of the globe, would still think himself in that of Paris.

Is the question asked, *Will France maintain the country as a Colony?* We answer, without hesitation, *Yes.* Is it again inquired, *Will England forbid the measure?* We answer, *No.* Her government is acknowledged to be wise, politic, and devoted to a pacific policy. That government knows that England has acquired, and means to hold by the same right of conquest that France has obtained Algiers, not only Gibraltar and Malta, the Keys of the Mediterranean and the Arches, but the important possession at the other extremity of Africa,—the Cape of Good Hope. And it is our decided opinion, that Great Britian will cordially acquiesce in the new Colonial Acquisition of her friendly neighbor, notwithstanding the chimes rung in the Opposition papers of the tendency of the measure to destroy the "*Balance of Power.*"

The entire Commercial World will also, we think be pleased with the maintenance by the French, of their conquest, as the only security for the utter extermination of a nest of pirates, who have too long been permitted to violate with impunity, the laws of God, of humanity, and of Nations. Those nations have been too severely oppressed by the exaction of a degrading tribute, or been at great expense to protect their commercial citizens, by keeping squadrons afloat, to hesitate a moment in giving their full consent to the change which will take place. The intelligent world is pretty well satisfied, that the *Balance of Power* in Europe, is not so sensitive a machine as to be materially affected in its *equilibrium*, by the addition of a colony by any one of the States interested in its preservation. They are also satisfied, that France, by the regeneration of a semi-barbarous country, will make an addition to the common stock of civilization:—That a large portion of her surplus population which she will send to her new Colony, will be but a transfer of their enterprise, industry and skill, to a wider and a more productive workshop: That the civilization which she will carry into the interior of benighted and degraded Africa,—and with a stronger arm too than even that which she has extended in her great expedition,—will be attended with the best of blessings by teaching the hordes of African marauders that there are better modes of life for even them, than that of pillage and man-stealing; and, while respecting the religious ceremonies and creeds of the natives, which civilization will soon render harmless, they will bestow a great boon on the world, by extending the benign and cheering influence of the Religion of the Prince of Peace. CONTRIBUTOR.

WHAT IS EDUCATION?

'You ask,' says an English writer, 'what will educate your son?' 'Your example will educate him. Your conversation with your friends; the business you transact; the likeings you express; these will educate him.' In reference to this, the Education Reporter well remarks,—

"Education includes every thing which informs, or directs, or strengthens the mind; every thing which moulds the heart and shapes the moral character; every thing which influences the manners and the habits. It is not confined to the school, with its teachers; but extends to every place, and every occasion, and every employment, and every associate. The mind, we might almost say the body also, takes an impression from nearly every object and every occurrence about it, as soft wax from every touch; and every revolving day gives these impressions the character of hardness and durability. Nothing can resist or stay the process; it must go on; and the duty of the parent and the teacher lies, in controlling and directing all the influences which are controllable, in the most wise and faithful manner.

"Education then should at least embrace all that the guardians of young immortals can do, to form them for strength, and wisdom, and happiness, and usefulness. It does and will begin in the cradle and the mother's arms; she therefore should begin thus early to direct it in the right channel. Under the age of ten years, the characters of future men and women are already formed, principally in their father's house, with some aid from schools and associates abroad. The father's house should be regulated purposely for training them up in the best manner. The parents' hearts should ever swell with a deep conviction of this responsibility."

SWAIM'S PANACEA, for the cure of Scrofula or King's Evil, Syphilitic and Mercurial Diseases, Rheumatism, Ulcerous Sores, White Swellings, Diseases of the Liver and Skin, General Debility,—And all diseases which originate from impure blood and where the constitution has been broken down by the use of Mercury, Arsenic, &c.

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